

Better light a candle than curse the darkness

شکوہ ظلمت شب سے تو کہیں بہتر تھا اپنے حصے کی کوئی شمع جلاتے جاتے

Monthly e-Magazine

ISSN 2319-4049

باخبر

BAKHABAR

<http://bakhabar.biharanjuman.org/>

BE AWARE, ALWAYS, EVERYWHERE

Volume 7, Issue 09, September 2014

IN FOCUS

IS
HINDU
OUR
NATIONAL
IDENTITY

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Guard your Tongue

I By Mirza Ehteshamuddin Ahmed I

The tongue, the language and the mind etc... are great gifts of Allah(SWT-SubhanaWaTa'laa). These gifts that Allah has given to man makes him superior to all other creatures. Islam has given special attention to speech, its style, its etiquette and rules, because the talk that comes out from a man's mouth discloses his intellectual level and moral nature. Moreove, the etiquette of speech in a group reveals its general standard, and shows the standard of decency in their environment.

Truthful, clean and decent conversation impresses both friends and foes (enemies, rivals, opponents), and its sweet fruits can be readily enjoyed. It guards love between friends.

A FALSE OR UNKIND WORD MAY DESTROY MANY RELATIONS

"Say (O Prophet!) to my slaves to speak which is kindlier. Verily, the devil sows discord among them. Verily, the devil is for man an open enemy." (Surah BaniIsrail 17:53)

"Not a word is said except that there is a guard (close observer) by him ready to record it." [Surah Qaf (50:18)]

On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do. (Surah AlNur 24:24)

O you who believe, fear Allah and be with those who are true. (Surah At-Tauba 9:119)

Narrated Abu Musa (RA): Some people asked Allah's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands." (Bukhari 1.10)

Prophet(pbh) said I guarantee Paradise for Narrated Sahl bin Sa`d: Allah's Apostle (pbh) said, "Whoever can guarantee (the chastity of) what is be-

tween his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." (Bukhari 8:481)

"Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should talk what is good or keep quiet." (Bukhari 8/158)

A wrong word uttered by tongue the person may slip into hell fire
Narrated Abu Huraira (RA): That he heard Allah's Apostle saying, "A slave of Allah may utter a word without thinking whether it is right or wrong, he may slip down in the Fire as far away a distance equal to that between the east."(and the west)
(Bukhari 8:484; Muslim)

Which is among the dangerous acts that displeases Allah (SWT)?
Narrated Abu Huraira(RA): The Prophet (pbh); said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah(SWT) may utter a word (carelessly) which displeases Allah(SWT) without thinking of its gravity and because of that he will be thrown into the Hell- Fire."
(Bukhari8:485)

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Guard your tongue-Part 2
Who tells lies? {{ Answer, (1) Kafir, (2) Hypocrite (Munafiq), (3)indebted person (one who owes money), (4)Seller}}

Narrated `Aisha(RA): Allah's Apostle used to invoke

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثِمِ وَالْمَغْرَمِ

Allah in the prayer saying,

"O Allah, I seek refuge with you from all sins, and

from being in debt."

Someone said, O Allah's Apostle! (I see you) very often you seek refuge with Allah(SWT) from being in debt. He replied, "If a person is in debt, he tells lies when he speaks, and breaks his promises when he promises."

(Bukhari3:582 ; Muslim 1:412)

WHAT HAPPENS TO LIARS?

Woe (highest affliction, highest hardship) to every sinful liar

(Surah Al-Jathiya 45:7)

Allah(SWT) does not guide liars

Indeed, Allah(SWT) does not guide one who is a transgressor and a liar.

(Surah Al-Mumin 40/28)

Whoever fabricates a lie about Allah is unjust and he goes to hell

(1)And who is more unjust than one who invents a lie about Allah or denies the truth when it has come to him? Is there not in Hell a [sufficient] residence for the disbelievers?

(Surah Al-Ankabut 29:68)

(2)So who is more unjust than he who invents a lie about Allah(SWT) or denies His signs? Indeed, the criminals will not succeed.

(Surah Yunus 10/17)

Whoever tells a lie against Prophet(pbh) he occupies a place in hell fire.

Narrated Anas (RA): The fact which stops me from narrating a great number of Hadiths to you is that the prophet(pbh) said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

(Bukhari 1/108)

The cheeks of liar will be torn away (from mouth to the ear) till the day of Resurrection

Narrated Samura bin Jundub(RA): The prophet(pbh) said, "I saw (in a dream), two men came to me."

Then the prophet(pbh) narrated the story (saying),

"They said, 'The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection.'"

(Bukhari 8/118)

Who is most hatred person in the sight of Allah(SWT)

The prophet(pbh) said, "The most hated person in the sight of Allah(SWT) is the most quarrelsome person."

(Bukhari 3/634)

FOBIDDEN ACTS

Concerning the present topic to guard the tongue some forbidden acts are (a) Don't sit in a gathering where Allah's Ayaat verses of Quran are ridiculed (mocked or laughed at)

(Al-Nisa 4/140)

(b) Allah commands avoid false statement, (Surah Al-Hajj 22/30)

(c) Evil should not be noised abroad in public speech (An-Nissa 4/148)

(d) "Don't repel your parents but speak to them a noble word.

(Surah Al-Isra-17:23)

(e) "Do not abuse the dead" (Bukhari 8:523)

(f) Don't sell goods by false oath. (Muslim Book 1:0192)

(g) "Abusing a Muslim is Fusuq (i.e., an evil doing), and killing him is Kufr

(disbelief).(Bukhari 8:70)

(h) Don't accuse chaste women (Bukhari)

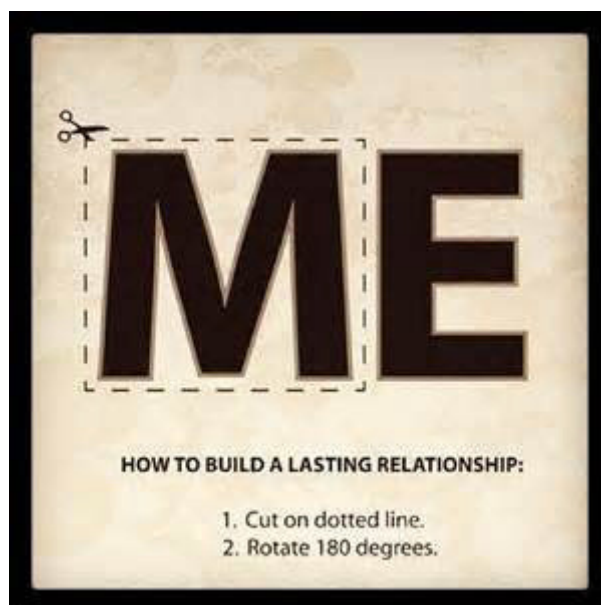
(i) Do not obey every worthless scorners, going about with malicious gossip

(Surah Al-Qalam 68:12)

(j) Great is hatred in the sight of Allah that you say what you do not do.

(Surah Ass-Saff 61:2-3)

(k) Don't abuse the Dahr (Time) (Bukhari 8:200)



The tractor mechanic who built a hospital in India

Hussain Momin is tinkering with the engine of a tractor that's in his workshop for repair. An hour later, the 48-year-old wipes his grease-blackened hands on a rag, then powers up the vehicle. "It's ready," he tells the owner.

The farmer smiles, happy he can now return to work in his field. "Can I pay you for this tomorrow?" he asks, and Hussain agrees.

"You truly are a great man," the elderly farmer says, shaking his hand. "After all, you built a hospital for us." Hussain smiles modestly. There are few people in the village of Telav, about 10km from Ahmedabad, in the western Indian state of Gujarat, who don't know him.

The illiterate and poor mechanic invested all his savings into building a multi-speciality hospital last year for villagers who were unable to afford quality medical treatment. Since then it has helped to save the lives of over 2,000 patients.

"I'd always wanted to do something to help the people in my village who were struggling to get good health care," he says. "I think even my mother, who was suffering from severe depression in the last few years of her life, would have had a better quality of life if there had been medical facilities in the vicinity.

"At the time, the closest multi-speciality hospital was in Ahmedabad and in the case of an emergency it would take several hours to reach the hospital as we were too poor to have ambulances or motor vehicles to get to the hospital in time."

It was the loss of Hussain's mother Jivi, who died in 2002 when she was in her 50s, that jolted him into action. "She meant a lot to me because I know how much she struggled to raise my two younger siblings and me," he says.

Hussain was just eight when his farmer father Nabi-Momin abandoned him and his two brothers – Rahman, then seven, and Vali, then five. "I think my



father could not deal with the abject poverty that we lived in. He apparently felt extremely dejected by the fact that, despite his hard work, he could never provide enough for his family, so much so that one fine day he just walked away.

"There were many days we struggled for food. My mother, who was an illiterate woman herself and had never worked before, used to run errands for villagers who would offer her food in return, which she'd rush back home to share with us. But we often didn't know when – or even if – we would ever get our next meal."

Too poor to go to school, Hussain worked on the family farm and did odd jobs in the village to ensure his family could get by. When he turned 20, he left home to earn a living in the city. "Since I never attended school, I had no skills and had no clue what life had in store for me," he says. "But I was willing to do any work to make a living and help my family."

After doing several odd jobs in various villages, he reached Chiloda, a small town in Gandhinagar, the state capital. "There I met a man named Ambalal Patel, the owner of a garage, who changed my life. He taught me to repair vehicles and slowly I acquired the sobriquet of 'master of machines'," Hussain says.

Living frugally on a salary of Rs700 (Dh43) a

month, he would send most of it back home to his family in the village.

“That helped the family and once my younger brothers started doing well in farming, I began to save a major portion of my salary.”

Five years into his job, he returned to his village and married his neighbour, Subhanaben. “I couldn’t afford to take her along to the city where I was working so she stayed in Telav with my family and I used to visit her as often as I could.”

In 2001, after 15 years in the job, during which he rose to be a senior mechanic earning and saving more, Hussain decided to head back home.

“I had saved around Rs700,000 (about Dh42,000) and decided to use part of it to set up a small garage in Telav,” he says. “Also, I wanted to be around my kids – daughter and son – during their growing up years.”

His business did well but Hussain wasn’t happy. “A year after I came back to the village, my mother passed away after years of suffering. It was a turning point and I decided I wanted to work for the good of society. But I didn’t know where to begin.”

After seeing his mother’s daily struggle with her health, Hussain decided that he would put all he had into a hospital. “There was no hospital in my village. Even for minor medical issues, patients were forced to trudge miles to the nearest hospital in the city. I used to see so many of my friends and even my own family members struggling to get good medical aid in the village.

“I didn’t want people to suffer due to the lack of medical care so I decided to invest all I had saved into building a hospital.”

Hussain had a plot of land he had inherited from his grandfather and although it was about 6km from his home, he decided to build a hospital on it.

“Since the plot was barren and had not been utilised so far, I thought it would be ideal for my plans. I decided to use my savings for the hospital.

Around Rs500,000 was spent in the construction of the building and Rs200,000 on basic medical equipment.”

After a year, the structure was ready. But Hussain’s problems were still not over. Now the biggest hurdle was finding doctors who would be willing to practise in the village.

“I approached several doctors in the city and asked them to come to my hospital but none were willing to work for free,” he says.

“Then, after about four months of waiting to find the right people to run the hospital, a group of men came to me and asked if they could use the premises.

These men were not qualified doctors but had previously worked with doctors as pharmacists and assistants. Rather than keeping the hospital closed, I thought it would benefit people so allowed them to use the place.”

Unfortunately they were not the kind of people Hussain had in mind when he conceived the hospital.

“I’d wanted it to be a charitable hospital but unknown to me, the staff were charging patients exorbitantly. Since I used to be busy in the garage all day, I had no idea what was happening in my hospital so came to know about it only much later.”

By the time Hussain realised what was happening at the hospital, it was too late and his dream project acquired a reputation as a place where patients were fleeced and not treated well.

“After seven months of operations, I managed to throw out the men and decided to close down the hospital. I was extremely upset that the place I had built with all my life’s savings and hard work was being misused and the patients were being cheated.”

A broken man, he was devastated that his reputation was in tatters because of the greed of a few unscrupulous people. So upset was he that his work at the garage began to suffer. “I could not concentrate on my work because my mind was occupied with my hospital and how to get it back on track.”

Since Hussain had invested all his savings into his dream project “we were penniless once again and I didn’t know where to begin anew”.

Not surprisingly, realising he was in a desperate situation, land sharks began to offer to purchase the property. “Some of them offered me a fairly tempting sum – around a million rupees.” But he refused to sell the hospital building.

“It was a tough call to take as I had the responsibility to look after my wife and 22-year-old son, Hanif, who did not have a job. There were moments when just like my father, I too wanted to run away.”

One night, about four months after shutting down the hospital, Hussain’s friend MadhubhaiGohil came by. “He told me his friend DrKartick Shukla might be interested in seeing my hospital. Of course I was happy even though I didn’t know how serious he was,” says Hussain.

A month later, a neighbour came running to Hussain’s garage saying Dr Shukla was waiting for him outside his hospital. “As I walked inside the building with Dr Shukla, I sensed such positive vibes that even before he uttered a word, I knew I could trust him blindly.”

Dr Shukla was surprised that a reasonably well-equipped hospital in the village was not operational.

“I asked Hussain more about it and was moved when he said he simply wished to help the poor and the needy. I’ve spent several years in the profession and it had never crossed my mind to do some benevolent work for people other than just treating patients who come to me. But here was a man who could have lived a comfortable life by selling the property but had decided against it so he could realise a noble dream.

“I was inspired by this tractor repair man. I immediately knew that I could make this happen.”

DrKartick agreed to work in the hospital free of charge and using his contacts attracted a small team of like-minded doctors and was able to reopen the 25-bed hospital in November last year.

He contacted experts in different disciplines who offered to provide their services free of charge. The hospital has orthopaedic surgeons, gynaecologists, dental surgeons, ENT specialists, ophthalmologist, a general physician and a physiotherapist on its board.

“Now Hussain and I have a common dream of helping the less fortunate people in and around the village,” DrKartick says. “About 150 villages, spread as far as 120km from Telav, benefit from the hospital.”

One such patient is 20-year-old Toral Patel from Panchmahal in Santrampur district. The teenager had tuberculosis of the spine but because her family was poor and couldn’t afford regular check-ups and medication, her condition worsened.

Sitting in a wheelchair next to the reception counter, Toral smiles as her father Bhavesh explains, “I admitted my daughter to the hospital in a critical state.

“The doctors operated on her immediately and now she is absolutely fine and is going to be discharged soon. I am eternally grateful to the doctors and Hussain, who is the man behind the hospital.”

Shantiben, 65, says her life has also changed because of Hussain’s hospital. Scraping together a living by doing sundry jobs, she suffered from severe arthritis but couldn’t afford treatment. “One of my neighbours told me about the hospital and how they treat people sometimes free of cost so I came here,” she says.

Doctors operated on her knees and now she’s looking forward to going home. “I had visited several hospitals in the city. But because I was unable to afford the huge hospital fees, I had given up. But here, the surgery was done almost free of charge.”

Explaining the fee structure, DrKartick says, “Those coming to the hospital can pay whatever their families can afford. We do not deny treatment if the patient is too poor to pay.”

On average, a patient pays Rs150 as consultation for routine orthopaedic surgery. In other private hospitals the consultation fee is more than Rs800. Also, unlike other hospitals, there is no OT (operating theatre) charges and no nursing or room charges. Except for the nursing staff, ward boys and some junior staff, all others including the doctors offer their services free of charge.

Initially, Hussain was opposed to charging fees and wanted it to be run as a charitable hospital. But DrKartick says, “I reasoned with him, telling him that in the long run, treatment would suffer and compromising on quality makes no sense. So it was decided that though the treatment in the hospital will be chargeable to cover its running costs, patients will be told the cost of treatment and asked to pay whatever they can.

“At present, we have 35-40 patients daily and every month we perform as many surgeries. The hospital is still to grow and we have elaborate expansion plans, with more operating theatres. I am glad we have a building and just need structural changes to help out with projections and carry certain modifications.”

He adds, “More than anything, I’m happy for Hussain. He is beginning to smile now! His son has taken charge of the hospital’s administration and has become a responsible person.”

Hussain smiles. “I’m truly happy now,” he says. “Seeing the smiles on people’s faces makes me feel that I’ve done something in my life.”

<http://fridaymagazine.ae/making-difference/hussain-momin-the-tractor-mechanic-who-built-a-hospital-in-india-1.1373075>

Fast for Peace in Gaza

August 10, Sunday, 9 AM-6 PM
Jantar Mantar, New Delhi

Friends,
War on Gaza has taken a very heavy toll, 1800 impoverished Palestinians, including children, and 58 Israelis, and is continuing with damning ferocity against a helpless people, bombing schools and hospitals.

Gaza and West Bank are a rightful place for 4.4 million Palestinians, rendered homeless after the forceful eviction from their motherland, Palestine, sixty six years ago. However, the Government of Israel has put them under virtual seize for years, burying its own commitment/ agreement. It is unjust and inhuman to bombard armless people living under its occupation.

The excuse is stated to be the kidnapping and murder of three Israeli hikers in the occupied West Bank, followed shortly there after by the kidnapping and fatal burning of a Palestinian teenager by a group of Israelis. The Netanyahu government blamed Hamas for the kidnapping without any evidence and pre-

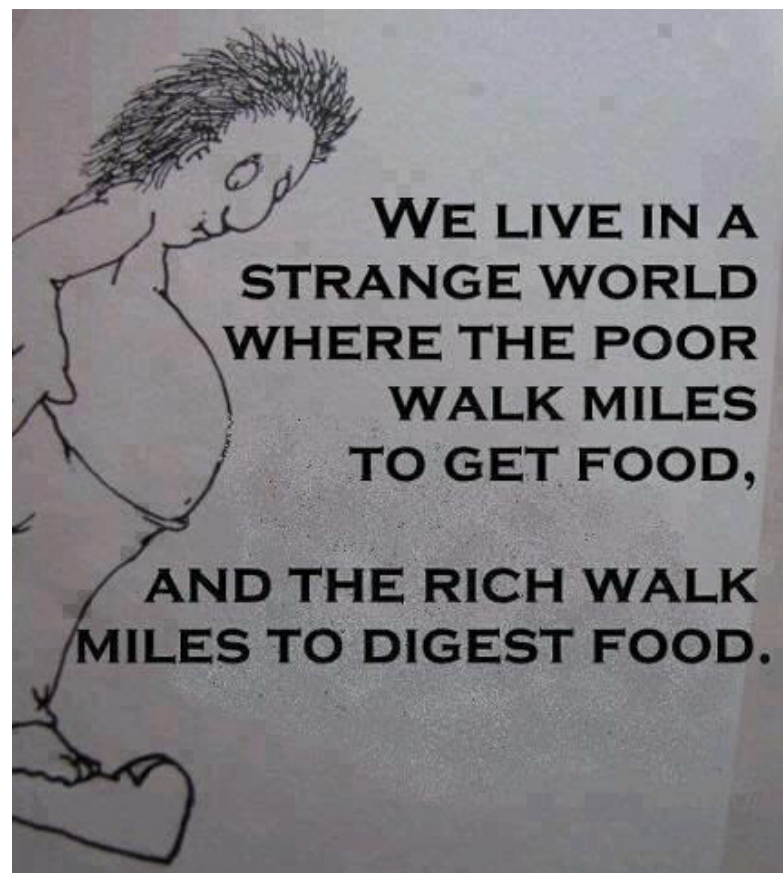
tended the kidnapped Israelis were still alive for several weeks, even though there was evidence indicating the victims were already dead, to whip up anti-Arab sentiment and justifying punitive operations in the West Bank and Gaza.

We have no jurisdiction over the conflict area. However, we can not remain an active economic and strategic collaborator to a state indulged in such bloodshed. We urge the Government of India to suspend all collaboration until the bloodshed ends. It must come out with white paper on the level of collaboration with warring parties to this conflict.

India, since the days of national movement for freedom, has stood for freedom and peaceful coexistence of all the people of the world. Masses of the world are one, has been our motto. We wish our Government and Parliament to rise on this issue and save the nation and humanity at large from disgrace

We appeal to peace loving people to observe August 10, 2014 as a day of prayer and fast in solidarity with the suffering masses. You may join us at Jantar Mantar on August 10, 9 AM to 6 PM.

Sadbhav Mission, tripathivipin@yahoo.co.in,
09717309263



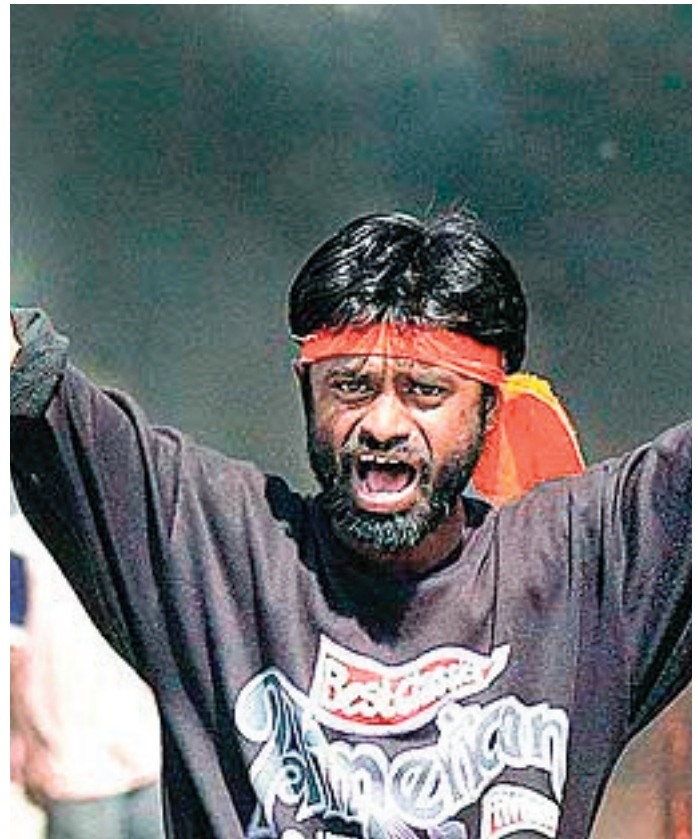
Is 'Hindu' our National Identity?

I Ram Puniyani I

From the decade of 1980 the identity based politics has come to the fore in our Country. The Shah Bano issue, the Ram Temple imbroglio and the Rath yatras, brought to fore the issues related identity, the first major casualty of this politics was the demolition of Babri Masjid. Around that the notion that we are a Hindu nation propped up in a serious way and also that 'we are all Hindus' came to the fore. Lately with Modi-BJP getting simple majority in the parliament, this formulation is being asserted more powerfully. Around 1990 Murli Manohar Joshi, the then BJP President, said that we are all Hindus, Muslims are Ahmadiya Hindus, Christians are Christi Hindus and Jains-Sikhs-Buddhists are also Hindus as such. Sikhs, Jains and Buddhists are regarded as sects of Hindu pantheon by RSS. It is another matter that when the earlier RSS Sarsanghchalka, K. Sudarshan, said that Sikhism is not a religion as such but is a mere sect of Hinduism, there were massive protests in Punjab.

With Modi at helm, the RSS combine is going hammer and tongs in asserting that all Indians have to call themselves as Hindus. Keeping this in mind, in tune with 'when asked to bend you crawl' the Goa Deputy Chief Minister Francis Desouza, a member of BJP, said that Christians are Christian Hindus. The RSS Supremo Mohan Bhagwat went on the reiterate that "The entire world recognizes Indians as Hindus therefore India is a Hindu state. This is a very simple thing, if inhabitants of England are English, those of Germany are Germans and USA is Americans, all those who live in Hindustan are known as Hindus." Mixing up Hindu with Hindutva, an altogether different category; he stated that "The cultural identity of all Indians is Hindutva and the present inhabitants of the country are descendants of this great culture." To articulate the political agenda behind all these assertions, Goa's Co-operatives Minister Deepak Dhavalikar (BJP) told the assembly that India could well be on the way of becoming a "Hindu nation", with Prime Minister Narendra Modi at the helm.

The whole rigmarole of Hindu, Hindutva, Hindu Rashtra is very deliberate and a part of political agenda. These three terms have to be seen in a historical context. The claims about Hinduism have to be seen in today's context. The evolution of the term



Hindu has a long journey. Over a period of time its usage has changed. Its use for political goals; political adaptation is Hindutva and Hindutva's political goal is Hindu Rashtra (Nation). These terminologies have been neatly packaged by the Sangh combine, as part of Nationalism, which they believe in.

It is interesting to note that till 8th century the scriptures called as Hindu scriptures do not have the word Hindu in them. This word Hindu as such came into being with the Arabs and Middle East Muslims coming to this side of the continent. They called the land on east side of Sindhu as Hindu. Thus the word Hindu began as a geographical category. So even today in some parts of the World, especially in West Asia, India is referred to as Hindustan. Mr. Bhagwat is wrong to say that we are referred to as Hindustan all over. It is only in Saudi Arabia and West Asia, that the word Hindustan is prevalent. In Saudi even today the Muslims going for Hajj are referred to as Hindi and In Saudi Arabia the discipline of arithmetic in their language is called Hindsa (Coming from Hind).

It was later that religious traditions prevailing in this part started being called as Hindu religion. The notion that there was a prevalence of a Hindu culture here is a pure ideological construct. The Indus valley

civilization had its own features distinct from the other parts. The Aryans were initially a pastoral society, and then they went for settled agriculture and formation of Kingdoms. The native Adivasis had their own culture. The Brahmanical and Buddhist traditions were again very distinct, the litmus test here is the belief in caste system, Brahmanism holding to birth based graded hierarchy and Buddhism opposing the same. The assertion that a homogenous culture prevailed is a total myth. We know that culture is always evolving through interaction which is due to migrations and mobility.

The term Hindutva emerges in late 19th century with the rise of communal politics in opposition to the nascent Indian National Movement. When Indian National Congress was formed in 1885, the Muslim Feudal classes and Hindu Feudal classes opposed it and both articulated their own communal ideology. The one coming from Hindu communal stream was vaguely called Hindutva. This was brought to the fore prominently by Savarkar in 1924. Savarkar also defined Hindu as one who regards this land as Holy land and father land, keeping Christians and Muslims out of the definition of Hindus. Hindutva as per him is a total Hinduness, common race (Aryan) Culture (Brahminic) and the land spread from Sindhu to sea. He also conceptualized Hindu Rashtra, as the goal of Hindutva ideology. This goal of Hindu Rashtra was picked up by RSS from 1925. The goal of Hindu Rashtra was opposed to the goal of Indian National Movement, which aimed at secular democratic India.

There are also assertions that we all should call ourselves as Hindus, since it is a 'way of life' common to all the people living here. This is a clever trick to deceive. Many a Muslim communalists similarly say that 'Islam is a way of life'. Religion alone is not the 'way of life'; way of life is much broader and includes language, local-regional cultural nuances, which cannot be uniform. Religion, again is not monolithic, and is a part of way of life, not the other way around. The matter as to what are we as a political entity had been a subject of extensive debate in the Constituent Assembly and the conclusion was to call this country as "India that is Bharat", a religion neutral term. Today Hindu is not a regional-'national' identity; it is primarily a religious identity. The subtle trick in calling everybody Hindu is to first talk of geographical identity, common ancestor and then to say that since we are all Hindus, the Hindu scriptures, Gita, Manusmriti are all our national

books, cow is our National animal; we all have to worship Ram etc.

This is not an innocuous step. In the beginning 'we are all Hindus, then so we are a Hindu nation and then follow the dictates coming from Hindu holy seers or self proclaimed custodians of Hinduism. The position of Constitution is very clear that Hindu is a religious identity and India is a national identity. Surely RSS never had anything to do with either the freedom movement or belief in the Indian Constitution so in pursuance of its agenda, in contrast to Indian Constitution, which gives us the Indian identity, RSS wants to impose Hindu identity.

What will happen in the next step become clear from the following discussion which transpired in the RSS training camp, which gives us the inkling of the agenda of RSS in the long term. Let's see the statement of RSS worker Joshi, couple of decades ago, "During a question-and-answer session, a volunteer asked Yadavrao Joshi, then the head of Sangh workers across all of south India, "We say RSS is a Hindu organization. We say we are a Hindu nation, India belongs to Hindus. We also say in the same breath that Muslims and Christians are welcome to follow their faith and that they are welcome to remain as they are so long as they love this country. Why do we have to give this concession? Why don't we be very clear that they have no place if we are a Hindu country?" Joshi replied "As of now, RSS and Hindu society are not strong enough to say clearly to Muslims and Christians that if you want to live in India, convert to Hinduism. Either convert or perish. But when the Hindu society and RSS will become strong enough we will tell them that if you want to live in India and if you love this country, you accept that some generations earlier you were Hindus and come back to the Hindu fold." (<http://www.caravan-magazine.in/reportage/rss-30#sthash.GmBGCZLQ.dpuf>)

So what Sangh Combine had been aspiring from last nine decades is being asserted with bigger authority with Modi Sarkar at center. What Bhagwat of RSS is saying and followers are speaking on the TV debates is a clear violation of the values of Indian Constitution. So where are we heading is a question which all the citizens have to become aware and stick to what we have gained through freedom movement epitomized in our Constitution. That needs to be saved and protected from the sectarian motivated agenda. ---response only to ram.puniyani@gmail.com

Sakina fought polio and poverty to win Bronze in CWG

I By Zaidul Haque I



Kolkata/Basirhat: When Sakina Khatun (28), an Indian power lifter was participating in the women's lightweight (up to 61 kg) category in Power lifting at 20th Commonwealth Games in Glasgow, Scotland, besides the weight, the hope and aspirations of her family and village was also on her shoulders. And she did not disappoint them as she won the Bronze medal for the country.

Sakina is a real champion who embattled polio and poverty to participate in the CWG. Earlier this year she had disappointed in the IPC World Championships in Dubai, but that did not deter her and she remained focused. Sakina took part in women Lightweight division in power lifting and lifted a total weight of 88.2 kg to finish at third position.

Sakina Khatun Indian Bronze winner in CWG shows her medal in her village

Sakina hails from village Korapara, under the Basirhat police station of North 24 Parganas district, about 80 Km from Kolkata. Her father Sirajul Gazi was a daily wage laborer, but due to old age he cannot work anymore. She has one brother Nur Islam Gazi, who works in a local tailoring shop and is the bread earner in the family. Her mother Noorjahan Begum works as maid-servant in the locality to support the family income. Although Sakina is still single, her elder sister Sufia Khatun and Younger sister Jahanara Khatun are already married.

Although effects of polio remained, Sakina was ath-

letic from childhood and liked swimming and other sports. She practiced swimming in the local club and participated in special category in several tournaments as well.

Sakina Khatun performing lightweight Women Power lifting in Commonwealth Games 2014, Glasgow, Scotland that won Bronze for India. Seeing the enthusiasm of the young girl a local Karapara Football Coaching Centre came forward to help her and arranged for a sponsor to bear the cost of her operation in leg, after which she gained some strength.

Sakina told TCN that football referee of Karapara Football Coaching Centre, Kalidas Majumder took her to local social worker and businessman Dilip Majumder, who agreed to help her. Majumdar helped her admitted in a swimming club at College Square in Kolkata.

It was at this club that coaches recognized her talent of powerlifting and suggested she should take this up seriously. But as the facilities for power lifting was not available in the state capital, it was Majumdar again who helped her getting training in Punjab and later in Bengaluru, where she has been for most of her last three years. He put her in Bengaluru under the guidance of Farman Basha, well known power lifter who finished 5th at the World Championship in Dubai earlier in the year but withdrew from the CWG with an injury after receiving three red flags for his first attempt at 145 kg.

Sakina Khatun with her mother after returning home . Her mother Noorjahan Bibi does not even know what





game or which country she went to participate in the game, but is thankful to God. "I do not know which country she went, but I know she won the bronze," she told TCN in Bengali, adding, "We are a poor family, have nothing at home, this is a gift from Almighty Allah. He has given us this reward." Talking about family Noorjahan also said that among her four children, Sakina is the only one who could pass secondary examinations. She also informed that at the age of two Sakina was attacked with polio and was under treatment in a government hospital in Kolkata for years. After about two years of her treatment, when she returned to the village, she was admitted to a local madrassa.

Sakina Khatun and her mother Noorjahan Bibi meeting Madan Mitra, Sports Minister of West Bengal on 7th August, 2014

Sakina's brother Nur Islam and Father Sirajul Gazi both sounded ignorant of the game the proud daughter of the family plays, but expressed their gratitude for her Godfather and local sponsor Dilip Majumder and coach Farman Basha.

As Sakina won the medal, local media persons frequented her house and the proud family happily displayed all the medals and trophies she had won. Dilip Majumder told TCN over telephone that, Sakina is like her daughter and he is happy that she has made not only him, but the country proud. He also informed that besides bronze, Sakina has earlier been national women power lifting champion on two occasions and came fourth in Hungary and Dubai early this year.

Sakina Khatun's mother Noorjahan Bibi and father Sirajul Gazi showing her medals. Sakina took three months training at SAI campus in

Ahmedabad before the CWG that helped her win the medal, he informed.

Her mother Noorjahan also told TCN that although they get no direct benefits from the state or central government, their earlier kachcha house was converted into concrete under the Gitanjali project. She is now hopeful that Sakina get some government job. On 6 August the Star daughter of the village returned to Kolkata. As Sakina reached her home, she too had expressed her desire to have a government job that would give her some stability. She had also expressed her desire to meet the West Bengal CM Mamata Banerjee or the Sports Minister to personally appeal for the job.

Her wish was granted on August 7, when Sakina Khatun along with her mother Noorjahan Bibi met Madan Mitra, Sports Minister of West Bengal. Mitra assured Sakina that the state government will give her a grant of Rs one lakh, and if she wins another medal in the coming Asian Games, the government will give another 5 lakhs. He also assured her that he try to arrange a meeting with the WB CM.

Korapara Villagers waiting for Sakina to welcome on her return.

She said that soon she will leave for Bengaluru to prepare for the coming Asian Games, and she now hopes that the government comes forward to help her financially by offering her a decent government job under sports category.

A religious person, Sakina says that this is an Eid gift from God. Sakina was in Glasgow during Eid. While expressing deep gratitude for her Sponsor Dilip Majumder, Sakina is hoping that some organization will come forward to help her as she does not want to remain a burden on him.

Anyone willing to help Sakina can contact her Coach of Farman Basha (07676310160) or her Sponsor Dilip Majumder (9433048801) or her Brother Nur Islam Gazi (09800038771).

Source:

http://twocircles.net/2014aug08/sakina_fought_polio_and_poverty_win_bronze_cwg.html



UNDERSTANDING OF SHARIAT (ISLAMIC LAWS)

E.g. , Quran, Sunnah and Ijma (consensus of Sahaba)

PART 6TH

I Gheyas Hashmi I

Continued from the previous issue.....

FATAWAS (FORMAL LEGAL OPINIONS) OF SAHABA (COMPANIONS OF THE PROPHET (S))

In previous issue it was made clear that the companions of the prophet (S) did whatever they had understood through listening to the prophet (S) and through observing his actions. Only a handful of companions were jurists/scholars. Majority was followers of their scholars, i.e. they did either Taqleed-Mutlaq or Taqleed-Shaksi of their jurists.

The prophet (S) also told his nation to follow his Sunnah, and Sunnah of the caliphs. Their actions that are not contrary to the Quran and Hadith (certainly they cannot go against it) are similar to Sunnah of the prophet (S). For example:

1. 20-Rikat Taraweeh is Sunnah of Omar (R) as its Rik'at is not confirmed from the prophet (S). Omar (R) fixed 20-Rik'at at his own discretion or Taraweeh that the prophet (S) prayed for 2 or 3 nights might be of 20-Rikat but not authentically reported to us. Whatever is the reason Hazrat Omar's action (20-Rikat) is his Sunnah as well as Sunnah of the prophet which have been coming to us in succession.

2. The first Aazan of Jum'a prayer is an addition from the 3rd caliph Uthman(R). So, it is his Sunnah but automatically it becomes the Sunnah of the prophet (S) which has been also in succession. There were few Imam Faqih Mujtahid (Jurists) in Sabaha. Among them four are at tops in order of merit as follows:-

1. Omar bin Khattab (R): He used to work on consultations. People worked at his Fatwa throughout Arab world. At his death the prominent Kufi Tabyee and one of the teachers of Abu Hanifah Ibrahim Nakhy' said, "9 out of 10 (90%) knowledge has vanished".

2. Ali bin Abu Talib (R): His Fatwas was limited to Kufa. He was mostly not working on consultations.

3. Ibn Masoud (R): He lived in Kufa. So, his Fatwa was mostly followed in Kufa. He was very learned.

4. Ibn Abbas (R): Lived in Makkah. Worked on Ijtihad and almost went against their seniors in

Masayel & legal opinion. Only inhabitants of Makkah followed him but a large number of scholars remained unattached to his works.

Companions (Ashab) other than above were not able to differentiate between Arkan (pillar or obligatory), Shart (condition), Aadab (etiquette) and Sunan (confirmed and unconfirmed saying/action of the prophet). Sometime they used to make contrary narrations.

Following is a list of Fuqaha (Jurists) from Companions of the prophet (S) who spread in different cities of the Arab peninsula where their legal opinions were followed:-

City	Name
Medinah	1. Omar bin Khattab (عمر بن الخطاب) 2. Zaid bin Thabi (زيد بن ثابت) 3. Abdullah bin Omar (ابن عمر) 4. Aisha (عائشة بنت ابي بكر)
Basra	1. Umran bin Haseen (عمران بن حصين) 2. Anas bin Malik (انس بن مالك)
Makkah	1. Ibn Abbas (ابن عباس)
Sham	1. Amir Mu'awiyah (الأمير معاوية) 2. Abdullah bin Anis (عبد الله بن أنيس)
Kufa	1. Ali bin Abi Talib (علي بن ابي طالب) 2. Ibn Masoud (ابن مسعود) 3. Musa Al Ashari (موسى الاشعري) 4. Ammar bin Yasir (عمار بن ياسر)
Egypt	1. Abdulrahman bin Qassim (عبد الرحمن بن القاسم) 2. Muslima bin Mohammad (مسلمة بن محمد)
Yemen	1. Ma'z bin Jabal (معاذ بن جبل)

NOTE: Undoubtedly the best places of Knowledge were Medinah and Kufa.

As explained above that Sunnah of the prophet (S) reached to us from Sahaba, i.e. based on individual approach of each Sahabi to taking the Sunnah of the prophet (S) through observation and listening to him. Each Sahabi did it at his own discretion. Here are some points to understand it well:

1. A Sahabi has listened to the saying of the prophet (S) or observed his action but others didn't.

He worked on it exactly but who did not get it worked on its own Ijtihad. Sometime Ijtihad can be as same as the prophet (S)'s Sunnah like InbMasoud (R) opinion aboutMehr as explained in 5th issue.

2. Sometime aSahabi has taken the prophet (S)' Sunnah as Sunnah while some took it as Ebaha (permissibility) or an occurrence. Ibn Abbas (R) considers 'Ramal' during Tawaf Ka'ba as a necessity of time, not a Sunnah.

3. Some error or forgetfulness may occur in understanding of Sunnah. According to Ibn Omar (R) the prophet (S) did Umrah in the month of Rajab. 'Aisah says Ibn Omar did not remember Hadith correctly.

4. Error in observation of the actions of the prophet (S) as done in terms of the types of Ihram of the prophet (S).

5. Error in understanding the meaning of Hadith or the purpose of the saying and actions of the prophet (S). According to Ibn Omar (R) the dead gets punishment if his family mourns over his death. As per 'Aisah (R) the fact is that a family was mourning at a death of a Jews woman. The prophet (S) passed through this area and said that they were crying while he (dead) is getting punishment in the graveyard.

6. Based on the prophet's action in Badar, a group of companions is of the opinion that he can make dead hear while other says no.

7. Difference in understanding the Ellah (reason) of Sunnah / Hadith. Some says the prophet (S)' standing for a funeral was in respect of Angels, some says it was for the fear of death and according to Hassan bin Ali (R) the funeral of the Jews should not be above the head of the prophet (S).

8. Difference in conciliation of two Hadith. For example, the conciliation between permissibility and probation of 'Mutt'a' (temporary marriage). As per majority of Sahaba it was permitted but it got abrogated as the prophet (S) prohibited it lastly. Similar is with facing direction of Ka'ba in toilet. A Hadith reached to a Sahabi but it fails to give predominance in presumption (نظرا قبل غ). The 2nd caliph Omar (R) did not accept the witness on expenses of Fatima bintQais who was divorced thrice. 'Aisha (R) has also told her to fear Allah. Similar is the case of Ammar (R) who did Tayyamum (in case water is not available) after sexual intercourse while he was on a journey with the prophet (S).

9. A Sahabi or more than one has listened to the prophet (S) or observed his action and later the prophet (S) modified it or gave it up and they were unaware of it. For example Ibn Abbas's Fatwa on

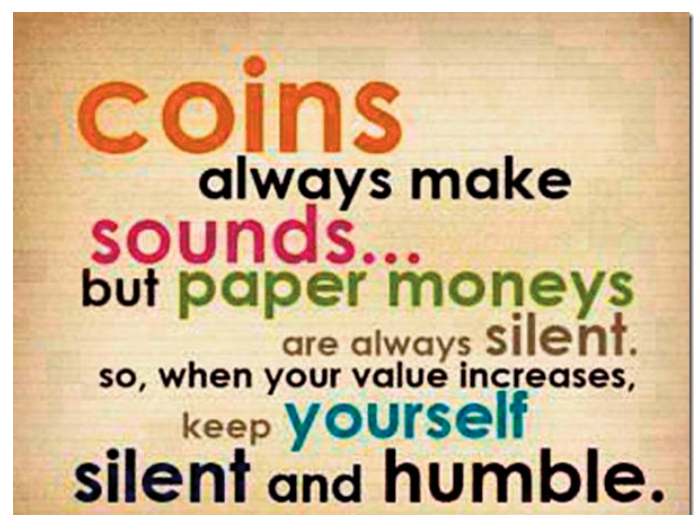
Mut'a. When Ali bin Talib (R) has convinced him he changed his thought (M'arif Quran, 4/24). Similarly, Raf-Ydain was abandoned by the prophet as reported by Abdullah bin Zubair who prohibited a man who did it before and after Ruku' saying the prophet (S) gave it up later ('AiniSherh Bukhari). Ibn Omar (R) reported Raf-Ydain (Bukhari & Muslim) but he himself authentically reported contrary to it. (Sahi Abu Awanah, MusnadHamidi).

10. A Sahabi worked on his personal Ijtihad (reasoning) but it was not correct. For example, in order to taking blessing Ibn Omar used to pray at all places where the prophet prayed (Bukhari). His father Omar bin Khattab asked the people not to copy him in this matter (Ibn Shiba and Tahawi).

11. A Sahabi worked on a single Hadith but not aware of another related Hadith. For example Ibn Omar (R) used to order women to open her plaiting for bathing after Janabah (intercourse). When, 'Aisha came to know it she said why did Ibn Omar not ask women to shave their hair?

These are few examples to understand the method of getting Sunnah and working upon it. The majority of Sahaba used to ask Fatwa from the Jurist Sahabaliving in their towns. A group of them passed their lives in learning from them who are known as Tabyeen jurists. Certainly those who learnt from most learned Sahaba became most learned Tabyee Jurist. For example, pupils of Ibn Masoud about whom the prophet (S) said: I agree for my Ummah (nation) what Ibn Um Abd (Ibn Masoud) agrees (SahiJame-Saghir for Albani), were best Tabyee jurists. We will discuss it in next issues.

..... To be continued.
(hgheyas@albatool.com.sa)



Some aspects of the freedom struggle our historians have never told us

I By Muslim Mirror News I

Given below are some excerpts from a very informative lecture by Muhammad Aslam Gazi, who delivered it at the Islamic Centre, Jamaate Islami Hind, Mira Road on the 16th of August 2014 on the topic ' Role of Muslims in India's freedom struggle ' (Jang e Azadi me Musalmanokakirdaar).

It was Emperor Aurangzeb who first asked the East India Company to quit India in 1686... Surat!

The first war against the British was fought almost 200 years before independence... The Battle of Plassey, wherein Nawab Sirajuddawla of Bengal was treacherously defeated by the British in 1757!

The first signs of victory against the British were seen in Mysore where Nawab Hyder Ali first waged war against the British in 1782. He was succeeded by his son, Tipu Sultan who again fought them in 1791 and was eventually treacherously defeated and martyred in 1799. Tipu Sultan was the first General to use missiles in warfare!

The Mujahid Movement was active during 1824 and 1831 under the leadership of Syed Ahmad Shaheed and his two disciples and they were successful in liberating the North-west province from British authority. Syed Ahmad Shaheed was nominated Khalifa, but the freedom was short lived and he was martyred in 1831!

The last Mughal Emperor, Bahadur Shah Zafar was to lead the War of Independence in 1857. A country-wide war was to begin simultaneously on the 31st of May 1857, but the Indians among the British army revolted before that on the 10th of May 1857!

A startling 5,00,000 Muslims were martyred following the events of 1857, of which 5000 were Ulema (religious scholars). It is said that there was not a single tree on the Grand Trunk Road from Delhi to Calcutta but that an alim's body was not found hanging on it for days together!

Indian Ulema called for Jihad against the British and declared India as Darul Harb (Territory under Enemy control). This call found resonance all over the country with Muslims rising up against the British! To liberate the countrymen from the Cultural and Educational bondages of the colonial empire, tower-

ing centres of learning like the Darul Uloom Deoband, Darul Uloom Nadwa and the Aligarh Muslim University were established in the late 19th Century, which are still counted amongst the leading Indian seminaries!

The Reshmi Rumaal Tehreeq was launched in 1905 by Shaikhul Islam Maulana Mehmood Hasan and Maulana Ubaidullah Sindhi to unite all the Indian states against the British. Maulana Mehmood was imprisoned in Malta and Kalapani for the same where he breathed his last!

The Indian National Congress, from the time of its inception to independence has seen 9 Presidents who were Muslims!

Barrister M. K. Gandhi served in a law firm in South Africa owned by a Muslim, who on his own expenses brought Gandhiji to India in 1916. Here, he started his agitation under the Ali Biradran (Ali Brothers)! The Mopla movement saw 3000 Muslims being martyred in a single battle! The Non-cooperation Movement and the Swadeshi Movement saw overwhelming Muslim participation. Janab Sabusiddiq who was the Sugar-king of that time gave up his business as a form of boycott. The Khoja and Memon communities owned the biggest business houses of that time and they parted with their treasured industries to support the boycott!

The 1942 Quit India movement was actually planned by Maulana Abul Kalam Azad. He was imprisoned on the 8th of August and sent to Ahmadnagar, because of which Gandhiji had to lead the movement on the 9th of August!

Jyotiba Phule was sponsored by his neighbour, Usman Bagban in his educational activities, so much so that the school in which he taught was owned by Mr. Usman. His daughter, Fatima was the first girl-student there and joined as a teacher thereafter!

Muslim leaders always supported the Dalit cause. In the Round Table Conference held in London, Maulana Muhammad Ali Johar was lured into abandoning the Dalit cause in lieu of accepting all the other demands of the Muslims. But Maulana Johar refused to forsake the Dalits!

When Dr. B.R. Ambedkar could not win the 1946 Central Elections, the Bengal Muslim League vacated one of its own seats and offered it to Dr. Ambedkar, who won it in the bypoll. This gesture by the Muslim League paved the way for his entry into the Constituent Assembly and the rest as they say, is history!

Muslims freedom fighters were active in the field of journalism as well. Maulana Azad used his pen against the British despite being prevented by the colonial powers a number of times. In fact, the first journalist to be martyred in the cause of India's Freedom Struggle was also a Muslim- Maulana Baqar Ali.

So why have these points, and many many such similar ones, been relegated to the dustbin by our Historians? Why are these events of History not taught in our History classes? Why are our children's textbooks bereft of these historical facts? Why this prejudice? This is a deliberate attempt to discredit the Muslim leadership and indeed the Muslim masses, in order to spread in the Muslim community a sense of inferiority complex and to push them on a defensive stand. 'What have you done for this nation to deserve the benefits of its independence?' we are asked! The Muslim community has played a pivotal role in India's Freedom Struggle and it is high time we Indians are made aware of this untold and hidden aspect of History. India is again being enslaved by our politicians. It is time to liberate her again from domestic and international neo-colonialism and it is the Muslims of this land who will have to rise to the occasion once again! Are we ready?

<http://muslimmirror.com/eng/some-aspects-of-the-freedom-struggle-our-historians-have-never-told-us/>

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THE JEWS DECLARE WAR ON GERMANY (1933)



Daily Express



NO. 10,258.

Today's Weather: Fair Mild.
FRIDAY, MARCH 24, 1933.

ONE PENNY.

JUDEA DECLARES WAR ON GERMANY

Jews Of All The World Unite In Action

BOYCOTT OF GERMAN GOODS

MASS DEMONSTRATIONS IN MANY DISTRICTS

DRAMATIC ACTION

"Daily Express" Special Political Correspondent.
ALL Israel is uniting in wrath against the Nazi onslaught on the Jews in Germany.

Adolf Hitler, swept into power by an appeal to elemental patriotism, is making history of a kind he least expected. Thinking to unite only the German nation to race consciousness he has roused the whole Jewish people to a national renaissance.

The appearance of the swastika symbol of a new Germany has called forth the Lion of Judah, the old battle symbol of Jewish defiance.

Fourteen million Jews dispersed throughout the world have banded together as one man to declare war on the German persecutors of their co-religionists. Sectarian differences and antagonisms have been submerged in one common aim—to stand by the 600,000 Jews of Germany who are tormented by Hitlerist anti-Semitism, and to compel Fascist Germany to end its campaign of violence and oppression directed against its Jewish minority.

World Jewry has made up its mind not to rest quiet in face of this revival of medieval Jew-baiting.

appearing at the end of the latter "irony."

Every Rabbi in the City of New York has been placed under a sacred obligation by thousands Jews to devote Saturday's services to the plight of the Jews in Germany.

The "New York Times" this morning says a lot of a thousand German immigrants who have come to the United States during recent years have been converted by an obscure Nazi organization, the object being to use these people for Nazi propaganda in the United States.

SPECIAL SESSION
The organization of British youth in London is organizing demonstrations in London and the provinces during the week end.

The Board of Agents of British Jews, representing the entire Jewish community in Great Britain, is meeting in special session on Monday to discuss the German situation and decide on what action it is to take in connection with the attack on their German fellow Jews.

COILED A MISSILE TO CLASH
This is the record of the public's about the social movements with a nation wide.

HIGHER WAGES FOR STEEL WORKERS
AN INCREASE OF THREE SHILLINGS A WEEK

BRIGHT SPOT IN A BLACK TOWN

THE BIRTH OF AN IDEA



OFFICER'S DAYS OF LOVE

HIGHER WAGES FOR STEEL WORKERS
AN INCREASE OF THREE SHILLINGS A WEEK

BRIGHT SPOT IN A BLACK TOWN

THE BIRTH OF AN IDEA

"Daily Express" has sent a special representative on an unusual mission. He is touring the north in search of high wages. In his tour he is going to tell the facts about all phases of wage, high and low. He is going to show how low wages reduce the morale of the community. He is going to show how courageous spending reacts favourably throughout the community. In his first day at it is revealed that the steel makers of Middlesbrough have been able to make a fortune in the cause of high wages.

CUTS THAT KILL

New "Sweep" Bill In The Dail
MR. DE VALERA AND STATE CONTROL
SECRET MEASURE

MR. MacDONALD EXPLAINS HIS TOUR
"PEACE CAN BE KEPT IN EUROPE"

MR. RAMSAY MACDONALD

The "Daily Express" Special Correspondent, DUBLIN, Thursday, MARCH 24, 1933.
MR. JACK O'SHEEHAN, the official announcer of the Irish sweepstake draw, was dividing the remnants of the latest Irish lottery prize fund between lucky ticket-holders in the Plaza Ballroom to-day I was listening to an Under-Secretary of the Free State Government introducing a Bill which may change the whole future, scope and purpose of these Irish hospital lotteries.

NO CLUE
A mysterious measure entitled "The Public Hospitals Bill, 1933," appeared on the agenda for this afternoon's meeting of the Dail.

CUTS THAT KILL

MR. MacDONALD EXPLAINS HIS TOUR
"PEACE CAN BE KEPT IN EUROPE"

MR. RAMSAY MACDONALD

MR. RAMSAY MACDONALD faced a crowded House of Commons yesterday afternoon when he spoke about his visits to Paris, Geneva, and Rome, and his talks with Signor Mussolini.

CUTS THAT KILL

MR. MacDONALD EXPLAINS HIS TOUR
"PEACE CAN BE KEPT IN EUROPE"

MR. RAMSAY MACDONALD

The German, French, Italian, Polish, and Belgian Under-Secretaries among a crowd of diplomatic representatives in their special gallery, and other representatives of the Dominions also listened.

CUTS THAT KILL

CUTS THAT KILL

"Judea Declares War on Germany!" - Daily Express headline, March 24, 1933.

"Judea Declares War on Germany! Jews of all the World Unite! Boycott of German Goods! Mass Demonstrations!" - These were all headlines in the Daily Express on March 24, 1933.

"The Israeli people around the world declare economic and financial war against Germany. Fourteen million Jews stand together as one man, to declare war against Germany. The Jewish wholesaler will forsake his firm, the banker his stock exchange, the merchant his commerce and the pauper his pitiful shed in order to join together in a holy war against Hitler's people." - Daily Express, March 24, 1933.

"Each of you, Jew and Gentile alike, who has not already enlisted in this sacred war should do so now and here. It is not sufficient that you should buy no goods made in Germany. You must refuse to deal with any merchant or shopkeeper who sells any German-made goods or who patronises German ships or shipping.... we will undermine the Hitler regime and bring the German people to their senses by destroy-

ing their export trade on which their very existence depends." - Samuel Untermyer, in a Radio Broadcast on WABC, New York, August 6, 1933. Reported in the New York Times, August 7, 1933.

Joining with Samuel Untermyer in calling for a war against Germany, Bernard Baruch, at the same time, was promoting preparations for war against Germany. "I emphasised that the defeat of Germany and Japan and their elimination from world trade would give Britain a tremendous opportunity to swell her foreign commerce in both volume and profit." - Baruch, The Public Years, by Bernard M. Baruch, p.347 (New York: Holt, Rinehart and Winston, 1960).

Samuel Untermyer was a Jewish leader and close friend of presidents Wilson and Roosevelt. Bernard Baruch was a presidential adviser to Wilson, Roosevelt and Truman.

"This declaration of the war against Germany, which was now determined on, a 'holy war'. This war was to be carried out against Germany to its conclusion, to her destruction" (Diese Erklärung

nannte den Krieg gegen Deutschland, der nun beschlossen sei, einen heiligen Krieg. Dieser Krieg müsse gegen Deutschland bis zu dessen Ende, bis zu dessen Vernichtung, geführt werden). - Dr. Franz J. Scheidl, Geschichte der Verfemung Deutschlands.

"War in Europe in 1934 was inevitable." - H. Morgenthau, Secretary of the U.S. Treasury, Hearst Press, September, 1933 (also quoted in "The Palestine Plot" by B. Jenson, p. 11 (printed by John McKinley, 11-15 King Street, Perth, Scotland)).

"For months now the struggle against Germany is waged by each Jewish community, at each conference, in all our syndicates, and by each Jew all over the world. There is reason to believe that our part in this struggle has general value. We will trigger a spiritual and material war of all the world against Germany's ambitions to become once again a great nation, to recover lost territories and colonies. But our Jewish interests demand the complete destruction of Germany.

Collectively and individually, the German nation is a threat to us Jews." - Vladimir Jabotinsky (founder of the Jewish terrorist group, Irgun Zvai Leumi) in Mascha Rjetsch, January, 1934

(also quoted in "Histoire de l'Armée Allemande" by Jacques Benoist-Mechin, Vol. IV, p. 303).

"Hitler will have no war (does not want war), but we will force it on him, not this year, but soon." - Emil Ludwig Cohn in Les Annales, June, 1934 (also quoted in his book "The New Holy Alliance").

"We Jews are going to bring a war on Germany." - David A. Brown, National Chairman, United Jewish Campaign, 1934 (quoted in "I Testify Against The Jews" by Robert Edward Edmondson, page 188 and "The Jewish War of Survival" by Arnold Leese, page 52).

"We want to bring about a deep hatred for the Germans, for German soldiers, sailors, and airmen. We must hate until we win." - Lord Beaverbrook, quoted in Niemals! by Heinrich Goitsch.

"There is only one power which really counts. The power of political pressure. We Jews are the most powerful people on earth, because we have this power, and we know how to apply it." - Vladimir Jabotinsky, Jewish Daily Bulletin, July 27, 1935.

"Before the end of the year, an economic bloc of England, Russia, France and the U.S.A will be formed to bring the German and Italian economic systems to their knees." - Paul Dreyfus, "La Vie de Tanger" May 15, 1938.

On the 3rd of June, 1938, the American Hebrew boasted that they had Jews in the foremost positions of influence in Britain, Russia and France, and that these "three sons of Israel will be sending the Nazi dictator to hell." - Joseph Trimble, the American Hebrew.

"Germany is our public enemy number one. It is our object to declare war without mercy against her. One may be sure of this: We will lead that war!" - Bernard Lecache, the president of the "International League Against Racism and Anti-Semitism," in its newspaper "Droit de Vivre" (Right to Life), 9 November, 1938.

"The war now proposed is for the purpose of establishing Jewish hegemony throughout the world." - Brigadier General George Van Horn Mosely, The New York Tribune, March 29, 1939.

"I wish to confirm in the most explicit manner, the declaration which I and my colleagues made during the last months, and especially in the last week: that the Jews "stand by Great Britain and will fight on the side of the democracies." Our urgent desire is to give effect to these declarations. We wish to do so in a way entirely consonant with the general scheme of British action, and therefore would place ourselves, in matters big and small, under the co-ordinating direction of His Majesty's Government. The Jewish Agency is ready to enter into immediate arrangements for utilizing Jewish manpower, technical abil-



ity, resources, etc." - Chaim Weizmann, President of the World Jewish Congress, Head of the Jewish Agency and later President of Israel, the London Times, September 5, 1939, and the London Jewish Chronicle, September 8, 1939.

"The millions of Jews who live in America, England and France, North and South Africa, and, not to forget those in Palestine, are determined to bring the war of annihilation against Germany to its final end." - Central Blad Voor Israeliten in Nederland, September 13, 1939.

"Stop talking about peace conditions! Break Germany in pieces!" - The Daily Herald, No.7426, 9 December, 1939.

"The Jews, taken collectively, view this war as a holy war." - The Daily Herald, No.7450, 1939, quoted in "Reichstagsbrand, Aufklärung einer historischen Legende," by U. Backes, K.H. Janßen, E. Jesse, H. Köhler, H. Mommsen, E Tobias.

"Even if we Jews are not physically at your side in the trenches, we are morally with you. This war is our war and you fight it with us." - Schalom Asch, Les Nouvelles Littéraires, February 10, 1940.

"In losing Germany, Jewry lost a territory from which it exerted power. Therefore it was determined to re-conquer it." - Louis Marschalko, "The World Conquerors : The Real War Criminals."

"The World Jewish Congress has been at war with Germany for seven years." - Rabbi M. Perlzweig (head of the British Section of the World Jewish Congress), Toronto Evening Telegram, February 26, 1940.

"The Second World War is being fought for the defense of the fundamentals of Judaism." - Rabbi Felix

Mendlesohn, Chicago Sentinel, October 8, 1942.

"We are not denying and are not afraid to confess that this war is our war and that it is waged for the liberation of Jewry... Stronger than all fronts together is our front, that of Jewry. We are not only giving this war our financial support on which the entire war production is based, we are not only providing our full propaganda power which is the moral energy that keeps this war going. The guarantee of victory is predominantly based on weakening the enemy forces, on destroying them in their own country, within the resistance. And we are the Trojan horses in the enemy's fortress. Thousands of Jews living in Europe constitute the principal factor in the destruction of our enemy. There, our front is a fact and the most valuable aid for victory." - Chaim Weizmann, President of the World Jewish Congress, Head of the Jewish Agency and later President of Israel, in a Speech on December 3, 1942, in New York.



"Played golf with Joe Kennedy (U.S. Ambassador to Britain). He says that Chamberlain stated that America and world Jewry forced England into World War II." - James Forrestal, Secretary of the Navy (later Secretary of Defense), Diary, December 27, 1945 entry.

"It is untrue that I or anyone else in Germany wanted war in 1939. It was wanted and provoked solely by international statesmen either of Jewish origin or working for Jewish interests. Nor had I ever wished that after the appalling first World War, there would ever be a second against either England or America." - Adolf Hitler, April, 1945.

The joke doing the rounds of the British Union of Fascists at this time, was that the Jewish national anthem was, 'Onward Christian Soldiers.'

<http://guardian.150m.com/jews/jews-declare-war.htm>

Tips to Maintain Good Company

Life in this world is short and soon we have to answer for our every action, including the company we keep. Ask yourself: is the company you are currently keeping diverting you from Islam or keeping you on the straight path?

Here are some ways in which you can maintain productive ties in your life:

- Keeping the Hereafter in mind, we should prioritize befriending righteous and virtuous individuals who will help us stay on the straight path. Inevitably, throughout life, there will be people in our environment from various backgrounds and those who do not share our values and aims in life. We should respect all individuals regardless of their background, but ensure that we are in the company of those who will help us stay on the straight path and not divert us away from the path of Allah tabaarak ta wa ta'aala.

- Respect everyone at home and at work. Deal with everyone kindly and justly. Allah tabaarak ta wa ta'aala has

created us all with different personalities, qualities and character traits and therefore there may be times when we do not share the same opinions with

our fellow sisters and brothers. Yet, Allah tabaarak ta wa ta'aala is All-Merciful and if we maintain good relationships with our family and friends, adhering to the principles of Islam we can ensure that we are on the right track to a rewarding afterlife.

- Listen to people attentively. Pay attention when someone is speaking to you and make sure you gather the full extent of their message. Give sincere advice that will benefit them, but do not rush to do so in an overbearing manner. Abu Hurayra said, "When he (the Prophet sallallaahu 'alayhi wa sallam) faced someone, he faced him completely. When he turned away, he turned away completely. I have

never seen anyone like him and I will never see anyone like them." [Al-Adab Al-Mufrad]

- Give gifts frequently. You don't need a reason to exchange presents. Surprise your friends and loved ones by doing something nice every so often! Abu Hurayra reported that the Prophet sallallaahu 'alayhi wa sallam said, "Give gifts and you will love one another." [Al-Adab Al-Mufrad]

- Keep in touch with friends and relatives by visiting or calling to inquire about their well-being. Be there for them, at least by way of moral support during times of hardship. Accept their invitations and invite them in return. Abu Dharr reported Allah's Messenger sallallaahu 'alayhi wa sallam as saying: "Abu Dharr, when you prepare the broth, add water to that and give that (as a present) to your neighbor." [Sahih Muslim]

- Visit them when they are sick and supplicate for them. Thauban, the freed slave of Allah's Messenger



sallallaahu 'alayhi wa sallam, reported that Allah's Messenger sallallaahu 'alayhi wa sallam said: "He who visits the sick continues to remain in the fruit

garden of Paradise until he returns." [Sahih Muslim]

- As the saying goes, it is better to be alone than to fall into bad company. So if you are unable to find good companionship, keep yourself from falling under negative influences by engaging in other productive activities by yourself.

Insha'Allah I hope that we all can maintain fruitful relations which will benefit us in this life and the next and most importantly please Allah tabaarak ta wa ta'aala.

PEOPLE OF "SDEROT CINEMA" AND THE PEOPLE OF "DITCH" - A COMPARISON!

Allah (SubhanahuWaTa'ala) informs us in Qur'an (Surah Buruj: Ayah 4-10) about the people of Ditch who dug a big ditch and built fire in it and made believers jump into it while they sat around and witnessed it.

These ayah bring us an instant recall of the latest news doing rounds on the net and media.

"Israelis gathered on a hilltop outside the town of Sderot to watch the bombardment of Gaza."

SURAH BURUJ AYAH 4-10:

85:4 Cursed were the People of the Ditch.

85:5 Of fire fed with fuel.

85:6 When they sat by it.

85:7 And they witnessed what they were doing against the believers.

85:8 And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!

85:9 To Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.

85:10 Verily, those who put into trial the believing

men and believing women, and then do not turn in repentance, then they will have the torment of Hell, and they will have the punishment of the burning Fire.

* * * * *

As he stood on a hilltop outside the Israeli town of Sderot and watched the bombardment of Gaza on the plain below, a Danish newspaper reporter snapped an iPhone photo of about a dozen locals who cheered on their military from plastic chairs while eating popcorn.

Allan Sorensen, a veteran Middle East correspondent for Denmark's KristeligtDagblad, then uploaded the image to Twitter with a sardonic caption that described the macabre scene as "Sderot cinema."

THE OPPRESSION OF THE PEOPLE OF DITCH AGAINST THE MUSLIMS:

Allah's statement:

Cursed were (Qutila) the People of the Ditch (Ukhdud). Meaning, the companions of the Ukhdud were cursed.

This is information about a group of people who

were among the disbelievers. They went after those among them who believed in Allah and they attempted to force them to give up their religion. However, the believers refused to recant, so they dug a ditch for them in the ground. Then they lit a fire in it and prepared some fuel for it in order to keep it ablaze. Then they tried to convince them (the believers) to apostate from their religion (again), but they still refused them. So they threw them into the fire. Thus, Allah says,

Cursed were the People of the Ditch. Of fire fed with fuel. When they sat by it. And they witnessed what they were doing against the believers.

Meaning, they were witnesses to what was done to these believers.

Allah said,

And they had no fault except that they believed in Allah, the Almighty, Worthy of all praise!

Meaning, they did not commit any sin according to

these people, except for their faith in Allah the Almighty, Who does not treat unjustly those who desire to be with Him. He is the Most Mighty and Most Praiseworthy in all of His statements, actions, legislation, and decrees. He decreed what happened to these servants of His at the hands of

the disbelievers - and He is the Most Mighty, the Most Praiseworthy - even though the reason for this decree is unknown to many people.

Then Allah says,

To Whom belongs the dominion of the heavens and the earth!

Among His perfect Attributes is that He is the Owner of all of the heavens, the earth, whatever is in them, and whatever is between them.

And Allah is Witness over everything.

Meaning, nothing is concealed from Him in all of the heavens and the earth, nor is anything hidden from Him.



The Story of the Sorcerer, the Monk, the Boy and Those Who were forced to enter the Ditch:- Imam Ahmad recorded from Suhayb (RA) that the Messenger of Allah (SallAllahuAlayhiWaSallam) described in detail the story of the young boy whose strong faith and steadfastness during the Oppression by the Tyrant king made complete community of his country accept the religion of that boy; Islam.

Enraged the king ordered that ditches be dug at the entrances to the roads and it was done, and fires were kindled in them. Then the king said:

"Whoever abandons his religion, let him go, and whoever does not, throw him into the fire."

[Now, the most noteworthy comparison and the most touching and an uncanny resemblance of the story of the people of the ditch and what is happening in Gaza today. The mention of the mother and child.] (The hadith continues to mention..)

They were struggling and scuffling in the fire, until a woman and her baby whom she was breast feeding came and it was as if she was being somewhat hesitant of falling into the fire, so her baby said to her: "Be patient mother! For verily, you are following the truth!"

(The strength of the children THEN and NOW is most amazing. Do we need to go into details - which would be heart wrenching.)

(Muslim also recorded this Hadith at the end of the Sahih)

This is what Muhammad bin Ishaq said in his book of Sirah --

That the one who killed the People of the Ditch was DhuNuwas, and his name was Zur'ah. In the time of his kingdom he was called Yusuf. He was the son of TubanAs'adAbiKarib, who was the Tubba' who invaded Al-Madinah and put the covering over the Ka'bah. He kept two rabbis with him from the Jews of Al-Madinah.

After this some of the people of Yemen accepted Judaism at the hands of these two rabbis, as Ibn Ishaq mentions at length.

So DhuNuwas killed twenty thousand people in one morning in the Ditch.

Only one man among them escaped. He was known as DawsDhuTha'laban. He escaped on a horse and they set out after him, but they were unable to catch him. He went to Caesar, the emperor of Ash-Sham.

So, Caesar wrote to An-Najashi, the King of Abyssinia. So, he sent with him an army of Abyssinian Christians, who were lead by Aryat and Abrahah. They rescued Yemen from the hands of the Jews. DhuNuwas tried to flee but eventually fell into the sea and drowned.

THE PUNISHMENT OF THE PEOPLE OF THE DITCH:

Allah said,

Verily, those who put into trial the believing men and believing women,

Meaning, they burned (them).

and then do not turn in repentance,

Meaning, 'they do not cease from what they are doing, and do not regret what they had done before.'

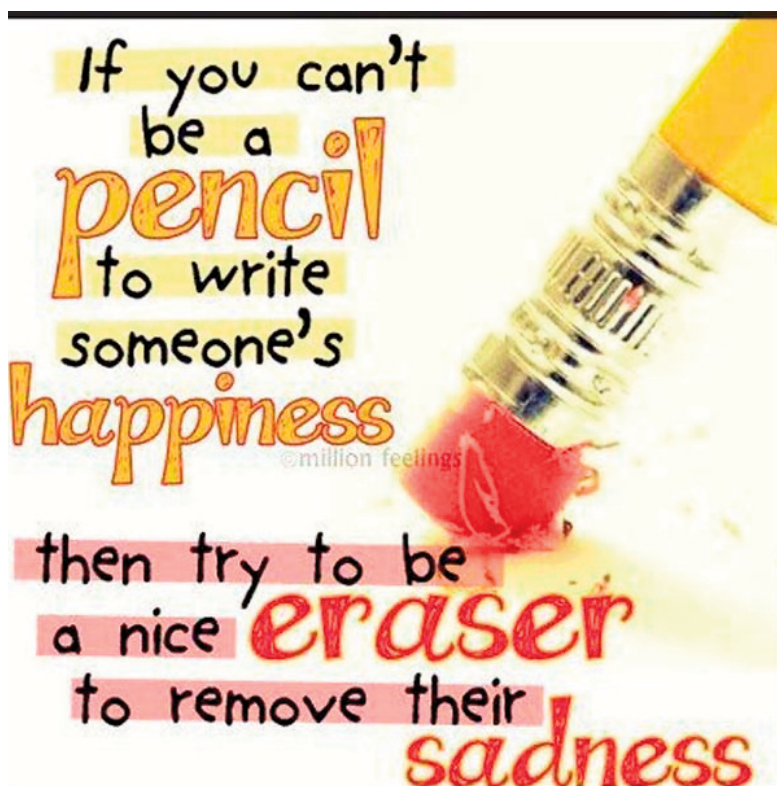
"then they will have the torment of Hell, and they will have the punishment of the burning Fire."

This is because the recompense is based upon the type of deed performed.

Al-Hasan Al-Basri (ra) said:

"Look at this generosity and kindness. These people killed Allah's Auliya' and He still invites them to make repentance and seek forgiveness."

SUBHAN ALLAH! ALHAMDULILLAH! ALLAHU AKBAR!



Great Qualities of Believers...

Try to Achieve Them

I By Nissar Nadiadwala I

As-Sabireen, was-Sadiqeen, walQaniteen, walMunfikeen, walMustagfireenbilAs'har. These are the five terms used in the 17th verse of Surah Imran. They are the attributes which every Muslim must strive and pray to achieve. Let me explain them briefly.

As Sabireen is one who bears patience and Allah says innahakabirattonillaala'lkhashieen. Indeed it is a big thing except upon those who fear Allah. Sabr is seen in different places. The most popular is during a crisis. Yet the Prophet (pbuh) said: Indeed Sabr is at the first stroke of Calamity. Most of us lose patience at the first stroke and we rush to our sources, contact before we present our case to Allah. For most of us Allah is the last option, rather He should have been our first and the only option. The other little popular and practised sabr is when you are tempted to commit a sin but you avoid it for the cause of Allah. Umar bin Khattab(r.a.) called this sabr as Sabrul-Jamiloon; A Beautiful Patience.

As-Sadiqeen are those people who are considered to be the most courageous. The real courage is to speak truth and it is a display of the fact that the person is afraid of Allah and not others as the Qur'an give the witness: O you who have believed! Fear Allah and speak a word directed to the truth. Surah al Ah'zab, chapter 33.

Qaniteen means a regular worshipper. For most of us, Salah is the first casualty during a crisis

or in the case of luxury. Even Sabr is essential in being a Qaniteen. Sabr in Ebadaah means being regular in worshipping Allah under all the circumstances. Ali (r.a.) used to recite the last three Surah i.e. the three qools even during the most severe time of his life, i.e. the battle of Siffin. The Prophet (pbuh) never missed the two sunnah of fajr even during the Ghazwa, i.e. the battles in which he participated. Aisha Siddiqah (r.a.) reported from the Messenger of Allah that Allah loves an act which is done regularly even if it is a small one.

Munfikeen are those who spend in the way of Allah whether in prosperity or adversity. During prosperity many people procrastinate or delay good expenditure in the way of Allah. It is during richness that many of us put our luxuries ahead of other people's need. This leads to a type of miserliness or greed. Adversity threatens men from spending on good cause showing a picture of extreme poverty. These two conditions are the real test of a man's generosity. Mustagfireen Bilas'har; one who repents during the last part of the night. In the darkness he or she discards his warm blanket and washes his face and performs wudhoo and prays tahajjud and repents. This was a regular habit or sunnah of the Prophets of Allah and men around them.



Hanuman Garhi was given six bighas of land in Ayodhya during the reign of Akbar: Acharya KishorKunal

I By M Naushad Ansari I

Submitted by TwoCircles.net on 6 August 2014 - 9:42am

Patna: Chairman of Bihar State Board of Religious Trusts, Acharya Kishore Kunal, said that Khuda Bakhsh Oriental Public Library authorities helped him a lot while doing research for his upcoming book, 'Ayodhya: Revisited', and added that it was due to the library authorities that he was able to decipher the Mughal 'farmaans' that indicated that six bighas of land was given to the HanumaanGarhi in Ayodhya during the reign of Akbar.

While delivering his speech on August 2 during two day exhibition of ancient manuscript and paintings he appreciated the library's rich academic and archival legacy.

Close to the banks of the Ganges, in Patna, stands the Khuda Bakhsh Oriental Public Library, a unique repository of about 21000 Oriental manuscripts and 2.5 lakh printed books. Though founded earlier, it was opened for public in October, 1891 by the illustrious son of Bihar, Khan BahadurKhuda Bakhsh, with 4,000 manuscripts, of which he inherited 1,400 from his father, Maulvi Mohammed Bakhsh.

It is one of the richest repositories of intellectual as well as cultural heritage of south and central Asia, preserved in the form of manuscripts written on paper, palm leaves, deer skin, cloth and sundry materials.

Acknowledging the immense historical and intellectual value of its rich and valued collection, the Government of India declared the Library an Institution of National Importance by an Act of Parliament in 1969. The Library is now fully funded by the Ministry of Culture (Govt. of India).

The exhibition was organized by the library on its premises to mark the birth anniversary of its founder Khan BahadurKhuda Bakhsh. The oldest manuscript on display at the exhibition was in botany and dates back to 11th century AD. The manuscript, written in Naskh script, contains miniature paintings of medicinal plants, herbs and reptiles.

Since it is a rare manuscript, its photocopy was on display at the exhibition. It was translated from Latin to Arabic during the regime of Mamun Rashid in Baghdad. Another manuscript, which is also rare,



“Kitabal-Tasrif”, was written by Abdul Qasim-Zohrawi in 1710 AD. The book is on surgery and contains miniature paintings of surgical instruments. Several miniature paintings on Hinduism including, Ramayana and Bhagavad Gita (both published in 18th Century AD), were also on display. The Ramayana written by Tulsi Das was also put on display. State Home Secretary AamirSubhani, a regular visitor to the library and UPSC topper in 1987, while inaugurating the exhibition, said, “I have been coming to this library since 1978 when I was pursuing my graduation. I owe much of what I have achieved in my life to this library.”

Assistant librarian, Jawed Ashraf, said that the publication wing of the library publishes a quarterly research journal besides reprinting old and rare books. The descriptive catalogue of the library can be accessed on its website www.kblibrary.bih.nic.in and added that the library has a rich collection of over 21,000 manuscripts and over 6,000 paintings. The selection of items for future display was in progress, he added.

(M Naushad Ansari is Gen. Secretary, Peace Foundation, Patna)

Will Britain's powerful Zionist lobby forgive Sayeeda Warsi?



Sayeeda Warsi [Courtesy: worldbulletin.net]

I By M Ghazali Khan I

The first ever female Muslim Minister in the history of Britain, Sayeeda Warsi, has displayed extraordinary courage by resigning as a Foreign Office Minister over David Cameron Government's "morally indefensible" stand on Israeli barbarism in Gaza. Such moral courage is a rare quality in any politician anywhere in the world. Those who put their conscience before political interests are very rare. And when it comes to Muslim politicians sadly this quality is even rarer.

Sayeeda Warsi [Courtesy: worldbulletin.net] Sayeeda Warsi, married and mother of a daughter, was born to immigrant Pakistani parents. She studied and practiced law before contesting first election against Labour in 2004 and was talent spotted by Conservative leader Michael Howard, who offered her a new role as vice-chairman of the party. She describes her father, a former mill worker who later built a £2m a year bed-building company, as a great inspiration for her and gives him all the credit of giving her ideals and principles and who, at the height of a controversy, had lectured her as, "Sayeeda, what is the point in being in a position of leadership if you don't lead on issues that are so

fundamental? This is so stomach churningly sick that you should have been out there condemning it as loudly as you could. Uniquely, you are in a position to show leadership on this."

Sayeeda Warsi is not the first British minister to have taken such a courageous and high moral stand and to have made such a self-sacrifice though. Before her International Development Secretary Claire Short, leader of the Commons Robin Cook and Home Office Minister John Denham had left Tony Blair's cabinet in 2003 over Iraq.

However, as someone from a working class Muslim family background, who gained such a prominence in British politics, to have taken such a bold and principled stand would not be an easy thing for many Asian or black politicians.

She has been praised and commended for her courage by many, especially by the Muslims not only in Britain but outside as well. India's leading Urdu newspaper Inquilab in its editorial (6 August 2014) writes: "...her resignation in protest against Britain's policies on Palestine is not only a pleasing event but is also such a courageous act that should embarrass and put to shame those Muslim states and their heads who have either buried their heads, like

an ostrich in the sand or have adopted complete silence or have been issuing feeble statements and have been making futile efforts to be counted among those who have some sense of self-dignity and self-respect.”

Reminding its readers that Lady Warsi was demoted in 2012, London’s free distribution Evening Standard says, “...she was always a little too independent-minded for the comfort of the party leadership. Her criticisms of Israel’s war in Gaza, via Twitter, have further discomfited the PM.”

Criticising Mr Cameron on his pro-Israeli policies the paper writes, “The departure also highlights Mr Cameron’s keenness to avoid taking any real position on the conflict, since while Ms Warsi cited the Government’s “policy on Gaza” as her reason, in truth it has no policy beyond expressions of concern at casualties and a token £3 million extra in aid. Ministers have refused to condemn Israel...”

However, in Britain many within and outside supporters of her party have disapproved her action with sneer and contempt. A cynical column published in the pro-Conservative Daily Mail went to the extent of calling Ms Warsi’s resignation as the result of her ungratefulness to David Cameron and her over ambitious disposition. It reads, “As a display of cynicism and disloyalty, the timing of Baroness Warsi’s resignation from the Government could not have been more calculating.” And it goes on, “A veteran of PR photo-calls — as a daughter of Pakistani immigrants, she attended her first Cabinet meeting wearing a pink and gold shalwar kameez — Warsi knew the impact of her departure would be far greater coming only hours after she had been seen sitting alongside the Duchess of Cornwall at the Abbey...one questions whether her departure also owes much to her resentment over her stalled ministerial career.” “Sayeeda Warsi's resignation was brave, but was it wise?” asks Guardian’s assistant editor and columnist Michael White. “Speaking out and enjoying renewed freedom to do so can be exhilarating, but it can also be lonely and self-defeating. ‘If only I was still in government,’ Warsi will find herself saying. Catalyst or 24-hour wonder? Warsi will discover in due course.” He concludes.

But then this is not the first time when Lady Warsi has spoken up her mind. In 2011, when she was the co-chair of Conservative Party, she made the headlines when, in a speech in Leicester University, she

attacked growing Islamophobia in Britain where, she said, prejudice against Muslims had “passed the dinner-table test” and become socially acceptable in the UK.

Earlier in 2009 addressing Conservative Party conference she had said that anti-Muslim hatred had become Britain's last socially acceptable form of bigotry and claimed in a magazine article that taking a pop at the Muslim community in the media sold papers and didn't really matter.

As it happens on such rare historical occasions, her straightforwardness, boldness and commitment in what she believes in will be, and is being, interpreted in various ways. From some quarters she will even be accused of stoking anti-Semitic feelings. However, the pro-Israeli Jewish Chronicle reported her in 2011 as saying at the European Institute for the Study of Anti-Semitism Lecture at the House of Commons that it was, “abhorrent that some people actually believe that anti-Semitism does not exist in the world today.

“We must drain the poison of anti-Semitism from our country. As a Muslim, for me, Islamophobia is personal. But for me, Anti-Semitism is just as important.” The paper had reported.

Reporting her resignation and acknowledging her contribution towards better community relations Jewish Chronicle said, “During her time in government she had worked closely with Jewish communities and organisations, concentrating particularly on Holocaust remembrance and the role of women in religion.”

Conservative Party’s Mayor of London Boris Johnson, a self-proclaimed Zionist, and an Israeli supporter, who at times also boasts of his Muslim ancestry, has expressed the hope that Warsi will come back. However, the fact is that as of now her political career seems to come to an end. Britain’s powerful Israeli lobby has never forgiven anyone who has crossed what they consider to be the limits that should not be crossed: criticism on Israel’s brutal policies. One of those who have had to pay a heavy price for this “crime” was David Mellor, himself a Jewish and a Foreign Office Minister in Mrs Thatcher’s cabinet. There have been assassination attempts on Warsi’s character in the past. With her having taken such a brave stand it is very unlikely that Warsi will be allowed to come back.

Turn to Allah and Trust in Him

I By Deana Nassar I

Nobody loves us like God and nobody desires good for our life more than God.

We all want good things to happen in our lives, but too often we want it now; not later.

When it doesn't happen the way we want it to, we are tempted to ask, "When, God, when?"

Without doubt, most of us need to grow in the area of trusting God instead of focusing on the "when" question.

If we are missing joy and peace, we are not trusting God. If our mind feels worn out all the time, again we are not trusting God.

Since childhood, as Muslims we are taught that God gives us hopes and dreams for certain things to happen in our lives. While all this is sound and good, the part where He doesn't always allow us to see the exact timing of His plan is what we find difficult to grasp. Although frustrating, not knowing the exact timing is often what keeps us in the program; the program of communicating with God and keeping the faith that may be, just may be.

On Trusting God

- Tawakkul: Reliance on God
- Reliance on Allah (Exclusive Video)
- Do You Truly Rely on God?
- Contentment with Allah's Decree (Video)
- Getting Out of the Vicious Cycle of Guilt

I remember years ago questioning my parents what was the point if we don't know when and if what we want will actually happen. I remember when I asked for something and they would say 'Insha'Allah' meaning in Arabic if God wills and me being impatient asking ok, is that like a yes or a no?

Fast forward, I now understand that there are times when we might give up if we knew how long it was going to actually take, but when we accept God's timing, we can learn to live in hope and enjoy our lives while God is working on our problems. We know that God's plan for our lives is good, and when we entrust ourselves to Him, we can experience total peace and happiness.

But what is this communication mentioned earlier

that is necessary to keep a relationship strong?

Communication that builds relationships is dialogue and genuine prayer has all of the qualities and characteristics of a deeply meaningful conversation between God and us.

Think, for instance, how the end results of any intentional and constructive dialogue can be wonderful.

We know this to be true in our relationships with other people. How often have we had a deep and heartfelt conversation with another person, and come away from that experience saying, "I have a much better understanding of him and his problems, needs, and concerns."

We in fact feel 'wow' that person I can trust, and we are eager to meet and speak with him/her again. The same is true when we communicate intentionally with God.

Tranquility in Connecting with God

Our downfall is when we trip up assuming we know God's will, because a certain thing makes sense to us. Islam teaches us that every one of us can find comfort only by turning to God and tranquility that results from this communication is mentioned in many verses. The Quran says:

{Then Allah sent down His Sakinah (calmness and tranquility) upon His Messenger and upon the believers.} (9:26)

Our downfall is when we trip up assuming we know God's will, because a certain thing makes sense to us. We assume (or in my case hope) that there is only one right 'answer' to a specific prayer, assuming certainly that would be God's will.

Now this is where it gets tough since we live within the limits of time and limits of knowledge. We have only limited information about a situation and the implications of future action on that situation.

God's understanding, however, is unlimited. How an event plays out in the course of life or history is only something He knows and He may have purposes far beyond what we could even imagine. So, God is not going to do something simply because we determine that; it must be His will. That's where trust and tranquility step in.

Tranquility: What's in a Name?

Searching for the best description for tranquility, or

its Arabic counterpart 'Sakinah', I came to learn that a tranquil heart is a heart that is at peace and that has a sound trust in God.

Tranquility itself is a state of calm enjoyed by those believers who have been saved from doubt, and it is according to one's closeness to God and steadfastness in following the Messenger's way. It is through this that we will achieve the tranquility and peace we seek.

The Quran has plenty of verses supporting the significance of trust in God which will ultimately lead to peace:

{He sent down calmness and tranquility upon them...} (48:18)

Now that we have acknowledged that communication with God leads to a serene and tranquil heart, we are equipped with the information necessary to serve as a springboard to boost our connection with God. As Muslims it is important to understand that the answer to this relationship is through prayers.

Communicating with God in Prayer

Your Lord has said, 'Call Me, I will answer you. Intentional dialogue with God ultimately establishes and deepens our relationship with Him. The purpose of prayer is that we might know God better, experience more of His love, and have an abiding awareness of His work in our lives. Talking to God doesn't build relationship. Communicating with God however does, through speaking to Him, through our prayers we learn to trust, we learn to believe.

The Quran teaches us this:

{Allah will keep firm those who believe, with the word that stands firm in this world (they will keep on worshipping Allah Alone and none else), and in the Hereafter.} (14:27)

And also:

{Your Lord has said, 'Call Me, I will answer you. Indeed those who are disdainful of My worship will enter hell in utter humility.} (40:60)

Patience

Undeniably, we spend a lot of time in our lives waiting for God's will, because change is a procedure. Although we want change, we don't want to go through the waiting process. But the truth is (deal with it) that waiting is a given and we are going to wait whether we want to or not. The challenge here though is, are we going to wait the wrong way or the right way?

Experience has proven to me that if we wait the wrong way, we will be miserable; but if we decide to wait God's way, we become tolerant and enjoy the

wait knowing that we will be rewarded accordingly for our actions.

Sometimes, God wants to answer our prayers, but the timing isn't right. As I reflect on my life, I realize that if God had answered certain prayers according to my schedule, I would have missed many of the best moments of my life.

The supplication of every one of you is granted if he does not grow impatient

It takes practice, but as we trust God and let Him help us in each situation, we develop patience and endurance, which are the most important virtues of decent practicing Muslims.

"The supplication of every one of you is granted if he does not grow impatient and says: I supplicated but it was not granted." (Muslim, 2735)

We know that the Prophet found much joy and pleasure through prayer and it was described as the delight of his eye since his strength, will and resolution returned to him. It is narrated that whenever he faced hardships and was beset with fears and anxieties he would say:

"O Bilal! Give us comfort and call for the prayer." (Abu Dawud, 4985)

The fruit of prayer is turning completely to God and in return God looks to us, His servants, with acceptance. This is why the Prophet did not say that the coolness of his heart is in fasting, Hajj or Umrah". Rather he said:

"The coolness of my soul is in the Prayer." (An Nasa'i, 3940)

The Quranic verse highlights the substance of prayers in the verse:

{O you who believe! Seek help in patience and the Prayer.} (2:153)

This teaches us to never stop praying or believing, to never lose hope or faith and to pray with all our heart building and strengthening our relationship with God throughout the process.

Lastly, understand that nobody loves us like God and nobody desires good for our life more than God.

Never underestimate the power of prayer.

Like the persistent friend, God asks that we keep on knocking, keep on seeking and keep on asking with our prayers. In the end He will answer, in His way, in His time.

Remember, faith plus patience equals answered prayers.

<http://www.onislam.net/english/reading-islam/living-islam/growing-in-faith/473695-turn-to-allah-and-trust-in-him.html>

Why So Many Names for ONE God?

A Jewish Rabbi's viewpoint

I Explained By Rabbi Emeritus Allen S. Maller I

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In the days of Abraham the people of Egypt and India had hundreds of gods, and hundreds of names for their gods.

For those religions that trace their prophets back to Prophet Abraham, and his two sons Ishmael and Isaac, the many names of God simply describe different aspects or attributes of the one God's multifaceted personality.

God's names are appellations: titles and descriptions. Thus to say that God is a King or Judge describes one of many ways God acts. To say that God is the Compassionate One is to describe one of many character or personality traits of the one God.

While each name is only one of the many appellations of the one universal creator of space and time; both Islam and Judaism also have one Divine name that is always in the believer's heart and soul.

Because the Qur'an is filled with beautiful Arabic poetry; it is not surprising that the the Qur'an is also filled with so many names of God.

Because the Jewish tradition reaches back more than thirty five centuries; it is not surprising that Jews have focused on additional names for God over those many centuries.

Yet, because all the many names of God call upon the same One God, it is also not surprising that many of the 99 beautiful names of God in Muslim tradition also appear in Jewish tradition, which sometimes refers to the 70 names of God (Midrash Shir HaShirim and Midrash Otiot Rabbi Akiba); and since Arabic and Hebrew are brother languages; in some cases the names even sound alike.

For example:

QURAN	TORAH	MEANINGS
Ar-Rahman	Ha Rakhaman,	the Compassionate One;

Ar-Rahim	El Rakhum,	the Merciful One;
Al-Quddus	Ha Kadosh,	the Holy One;
Al-Bari	Ha Boray,	the Creator;
Al-Aliyy	El Elyon,	the Peacemaker;
Malik ul Mulk,	Melek Malkay	he king/ruler over
	Melakim,	all the
		kingdom/kings.

Most of the similarities between Jewish and Muslim names of God are not due to linguistics alone. They reflect similar philosophical views of God's attributes.

However, since for more than twelve centuries, the only ongoing monotheistic religious community in the world existed within Israel, the Jewish People, God's universal attributes were frequently expressed in terms of His activity and relationship to Israel. For example, Elohei kol basar, the God of all flesh (Jeremiah 32:27) is usually referred to as Elohei Yisrael or Elohei of Abraham, Isaac, and Jacob (Exodus 3:15)

Thus, Prophet Isaiah refers to both The Holy One (Isaiah 40:25) and The Holy One of Israel (Isaiah 1:4, 5:19) and Prophet David refers to both El Yisrael The God of Israel (Psalm 68:36) and El HaShamayim The God of the Heavens (Psalm 136:26).

Of course, just as one parent can love, protect, and judge many children, the One God of Israel is also the one God of the whole world, So Ezra, the most narrowly focused of prophets, also refers to Elah Yisrael-God of Israel (Ezra 5:1) and Elah Sh'maya V'Arah- God of Heaven and Earth (Ezra 5:11).

Since Judaism is a close yet different religion from Islam, there are also several Jewish names for God's attributes that are not found among the 99 names that appear in the Qur'an.

The words El, Elah, Elohei and Elohim are all pre Abrahamic west Semitic generic terms for a God or for many Gods. In these various forms they appear almost 3,000 times in the Hebrew Bible.

But the most important name of the one God, the name God himself at the burning bush, tells Moses

to tell to the children of Israel, is YHVH: which appears more than 6,800 times in the Hebrew Bible.

In Exodus 3:13-15, Moses said to God, "If I go to the Israelites and tell them, 'The God of your fathers has sent me to you,' and they ask me, 'What is his name?'—what should I say to them?" And God said to Moses, "Ehyeh asher Ehyeh".

Ehyeh is the verb "to be" future tense singular and means I will/could/might/may be/become Who I may/could/will/might be/become i.e. Ehyeh is The God of Potentialities, The God of Possibilities, The Living God of Becoming and Transforming, the One who can liberate Israel from bondage in Egypt.

Unfortunately, the Greek and Latin translations of this verse were influenced by the Greek philosophical idea that God was similar to a permanent ideal form (like an equilateral triangle) or an unmoved mover and is not like a living personality.

Since they thought God must be a static unchanging being. they mistranslated "Ehyeh asher Ehyeh" as 'I am who I am' rather than its plain meaning of 'I can be whatever I should be to redeem you' i.e. God Almighty

The Torah continues, "And God said, "You must say this to the Israelites, "I am" (the usual false translation for God's self revealed name) has sent me to you." God also said to Moses, "You must say this to the Israelites, Ehyeh, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob—has sent me to you. This is my name forever, and this is my memorial from generation to generation." (Exodus 3:13-15)

When Jews speak of God in the third person, God's name is YHVH-- "the One who causes being and becoming, the One who brings potentials into existence." This name was spoken publicly from the time of Moses and throughout the centuries of the 1st Temple of Solomon, but it was replaced by Adonai (Lord) before the beginning of the 3rd c. B.C.E., because God's actual Holy name was eventually considered too holy to utter audibly.

In later centuries even the substitution was considered too holy to utter; and the custom among pious Jews till this day is not to use any name for God at all (except in prayer); but to say HaShem--the name (of God) when speaking about God.

One name of God that few Jews know or use is a name that I believe will become more important in the future as Jews and Muslims learn more about each other's religions. This name, El Ro'ee only appears twice in the Hebrew Bible and as far as I know is not used at all in the Talmud.

El Ro'ee is Abraham's wife Hagar's name for God. El Ro'ee means A Reflective God or A God Who Sees Me. It also becomes the name for a well (Zamzum?).

"Then she (Hagar) called the name of the LORD who spoke to her El Ro'ee, 'You are a God who sees me'; for she said, 'Have I even remained alive here after seeing Him?' Therefore the well was called Beer-laHai-roee; the well of the Living One who sees me. Behold, it is between Kadesh and Bered. So Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael..." (Genesis 16:13-15)

Neither Sarah nor Hagar/Ha-jar are mentioned by name in the Qur'an, but the story of Ha-jar's exile from Abraham's home is traditionally understood to be referred to in a line from Ibrāhīm's prayer in the Qur'an (14:37): "I have settled some of my family in a barren valley near your Sacred House."

Muslim tradition relates that when Hā-jar ran out of water, and Ismā'īl, an infant at that time, began to die; Hā-jar panicked and ran between two nearby hills, Al-Safa and Al-Marwah repeatedly searching for water.

After her seventh run, Ismā'īl hit the ground with his heel and caused a miraculous well to spring out of the ground called Zamzum Well. It is located a few meters from the Kaaba in Mecca.

Perhaps this Torah name of God, El Ro'ee; which is Hagar's name for God, which means A Reflective God or A God Who Sees Me, and the name for the Zamzum well-Ber-laHai-roi; the well of the Living One who sees me- can help bring Jews and Muslims closer together in the future.

That would be an excellent example of the power of God's name.

*Rabbi Allen S. Maller Website: <http://www.rabbi-maller.com/>
<http://www.quran-al-mubeen.com/why-so-many-names-for-one-god.html>*

Recipe for a Successful Marriage

I BY Mufti Ebrahim Desai I

“Our Lord! Grant that our spouses and our offspring be a comfort to our eyes, and give us the grace to lead those who are conscious of You” (Furqaan 74).
Question: Every human being by nature has an instinct to dispute. This instinct becomes more manifest between the husband and wife, thus leading to marital disputes. How can this instinct be controlled?
Answer: Consider the following ten points to control the instinct of dispute and maintain a happy marriage.

1. Fear Allah: It was the noble practice of Nabi salallahu alayhi wasallam to conscientise the spouses about the fear for Allah before performing a Nikah by reciting the verses (Nisa v14, Ahzab v69, Aali-Imraan v101) from the Quraan. All the verses are common in the message of Taqwa (fear of Allah). The spouses will be first committed to Allah before being committed to their partner. There can be no doubt in the success of a marriage governed by the fear of Allah.

2. Never be angry at the same time: Anger is the root cause for all marital disputes. One Sahabi came to Rasulallah salallahu alayhi wasallam and sought some advice. Rasulallah salallahu alayhi wasallam replied, control your anger. The same advice was rendered three times. (Mishkaat pg.433; HM Saeed)

3. If one has to win an argument, let it be the other: Nabi salallahu alayhi wasallam said: “Whoever discards an argument despite being correct shall earn a palace in the centre of Jannah. (Ibid pg.412)

4. Never shout at each other unless the house is on fire: Luqman (Alaihis Salaam) while offering advice to his son said: ” and lower your voice for verily the most disliked voice is that of a donkey”. (Surah Luqman v19)

5. If you have to criticize, do it lovingly: Rasulallah salallahu alayhi wasallam said, ‘A Mu’min is a mirror for a Mu’min.’ (Abu Dawud vol.2 pg.325; Im-dadiyah) Advise with dignity and silently.

6. Never bring up mistakes of the past: Nabi Muhammad salallahu alayhi wasallam said: “Whoever conceals the faults of others, Allah shall conceal

his faults on the day of Qiyaamah.” (Mishkaat pg.429; HM Saeed)

7. Neglect the whole world rather than your marriage partner: Nabi Muhammad salallahu alayhi wasallam confirmed the advice of Salman to Abu-Darda (Radi-ayallaahu Anhu) for neglecting his wife. “Verily there is a right of your wife over you.” (Nasai Hadith2391)

8. Never sleep with an argument unsettled: Abu Bakr radiallahu anhu resolved his dispute with his wife over-feeding the guests before going to bed. (Bukhari Hadith 602)

9. At least, once everyday, express your gratitude to your partner: Nabi Muhammad salallahu alayhi wasallam said, ‘Whoever does not show gratitude to the people has not shown gratitude to Allah.’ (Abu Dawud pg.662; Karachi)

10. When you have done something wrong, be ready to admit it and ask for forgiveness: Nabi Muhammad salallahu alayhi wasallam said, ‘All the sons of Adam commit error, and the best of those who err are those who seek forgiveness.’ (Tirmidhi Hadith 2499)



Do not educate your child to
be rich.
Educate him to be happy.
So when he grows up,
he'll know the value of things,
not the price.

Muslim students top medical entrance exam of UP

I By IndScribe I



Shams Mohammad Khan topped CPMT

When result of the Combined Pre-Medical test (CPMT) was announced recently, it was a pleasant surprise for the Muslim community in the most populous state of the country.

Shams Mohammad Khan topped the examination and secured FIRST place in the merit list. The second rank also went to a Muslim boy, Abu Asim. A Muslim girl, Alia Zohra, figured at the fourth place in the merit list of the highly competitive examination. Further, Mohammad Arshad achieved seventh rank in the merit list.

The topper, Shams Mohammad Khan, hails from a village in Hardoi district. Abu Asim who secured the 2nd rank belongs to Azamgarh district. He may not take admission in any college in UP as he had already been selected in AIIMS, Bhopal.

Over 1 lakh candidates had appeared in the UP CPMT for admission to state medical and dental colleges that have nearly 2,000 seats.

While Muslim boys and girls have been excelling in examinations in different states across in the county in the last few years, the remarkable performance of

Muslim students in UP, especially, in the medical entrance examination, bodes well for the community and the nation.

It requires great deal of hard work to make it to the merit list in medical entrance test. The exam is the gateway for MBBS (and BDS) courses. Fortunately, there has been the emergence of a strong Muslim middle-class in the last two decades in India. And, clearly there is increasing focus is on education. Source: http://twocircles.net/2014aug05/muslim_students_top_medical_entrance_exam.html

CPMT TOPPERS

MERIT LIST: TOP TEN

1. Shams Mohammad Khan
2. Abu Asim
3. Shubham Malhotra
4. Alia Zohra
5. Priyanshi Swaroop
6. Shobhit Garg
7. Mohammad Arshad
8. Saurabh Kumar Patel
9. Kushagra Srivastava
10. Neelansha Varshney

*While we spend much time 'making up' our faces to ensure our appearance is beautiful for others, we forget to make up our minds. This is not about making decisions. Making up our mind means ensuring that our thoughts are positive and our feelings towards others are filled with good wishes. When we do, others begin to sense a deeper beauty emanating from behind the skin! This is inner beauty. Don't hide behind your face. Let the real you show through.
"Have a Great Day"*